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DEDICATION.

**To the Worthy Rulers of the CONGREGATION
OF THE
PORTUGUESE and SPANISH JEWS,**

Residing in the CITY OF LONDON.

Mr. Mordecai Rodrigues Lopes, PRESIDENT.

Mr. Joseph Isaac Capadoce.

Mr. Isaac Gomes Serra.

Mr. Semaya Nunes.

Mr. Emanuel Ja. Baruch Lousada, TREASURER.

GENTLEMEN,

IN compliance with your desire, I have published the Prayer that was performed in our Synagogue on the Fast-Day, appointed by His Majesty; as also the Sermon I preached on that occasion, which I dedicate to you, as Rulers of our Congregation, to beg your protection, and at the same time to explain the motives that induced me to the choice of the subject of

my

DEDICATION.

my Sermon. The indispensable duty incumbent on every Israelite to pray on the stipulated times is one of the chiefest parts of our religion, as the most acceptable service, superior to those sacrifices that in ancient times we used to offer in our Temple; as prayer is the means by which a man expresses his belief, and adores the Omnipotent God, who created the Universe, and with his Providence preserves the same; it is a strong pillar that supports a man's hope in the most perilous times; and lastly, it is the best advocate that procures for a sinner a pardon of his sins, restoring him to the Divine Favour. I therefore considered it a proper subject for the solemnity of the day, to expound some of the chiefest circumstances and pure intentions that ought to attend us when employed in this service. I am sensible that the Sermon is not embellished with the lofty terms of eloquence, nor the sublime thoughts of refined ideas; but I hope the importance of the subject will supply that deficiency, especially as prayer is a general duty incumbent on every individual; the discourse that is intended to enforce the observance thereof ought to be in a plain intelligible style, adapted to every genius. I have here laid before you, Gentlemen, as prudent Rulers of our Congregation, whom I hold in the most profound respect and veneration, and to whom I think myself accountable for my proceedings, my reasons for preaching
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DEDICATION.

ing the said Sermon; if it made any impression on the minds of the audience, I shall think myself very happy, but if otherwise, hope to have some merit for the good intention that attended me. And since this occasion presents me with an opportunity of addressing you, I cannot omit (though at the expence of your singular modesty) mentioning the general applause our Congregation renders you for your just management, indefatigable and assiduous attention to the affairs of our Synagogue. I therefore implore the Divine Majesty to bless you with happiness, health, and prosperity, and that you may have frequent occasions to employ yourselves in discharging such meritorious trusts. This is the sincere and most affectionate wish of,

Gentlemen,

Your Minister,

15 Sebat,

5537.

and most humble Servant,

MOSES COHEN D'AZEVEDO.

After the Afternoon Service followed these Prayers.

WE are come to implore thy favour, O God, let mercy and truth precede thy wrath. O Lord, we beseech thee put us not to shame. O Lord, let us not return empty from thy presence; but forgive us, and send us pardon and mercy from thine habitation.

We are come to beg of thee, O most awful and powerful God, an expiation of our sins, as thou art the only refuge in time of trouble; restore us, and have mercy on us, who call on thy name; pardon us, and send us salvation and mercy from thine habitation.

A Prayer of David.

Psalms 17. 1. **H**EAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips.

6. I have called upon thee; for thou wilt hear me, O God: Incline thine ear unto me, and hear my speech.

2. The

אחר תפלת מנחה אמרו

אתאנו לחלות פניך • כי חסד ואמת יקדמו פניך • נא
אל תבישנו • נא אל תשיבנו ריקם מלפניך •
סלח לנו • ושלח לנו • סליחה ורחמים ממעונך •

אתאנו לבקש ממך כפרה • איום ונורא • משגב
לעתות בצרה • תחיינו • תחננו • ובשמך
נקרא • סלח לנו • ושלח לנו • ישועה ורחמים
ממעונך •

תהלים 17 ו תפלה לדוד שמעה " צדק הקשיבה
רנתי האזינה תפלתי בלא שפתי
מרמה •

6 אני קראתיך כי תענני אל השם אונך
לי שמע אמרתי •

Pſalm 18. 2. The Lord is my rock, and my
fortrefs, and my deliverer; my
God, my ſtrength in whom I
will truſt; my buckler, and the
horn of my ſalvation, and my
high tower.

— 3. I will call upon the Lord, who
is worthy to be praiſed; ſo ſhall
I be ſaved from mine enemies.

— 44. 4. Thou art my king, O God; com-
mand deliverances for Jacob.

— 6. For I will not truſt in my bow,
neither ſhall my ſword ſave me.

— 7. But thou haſt ſaved us from our
enemies, and haſt put them to
ſhame that hated us.

— 33. 16. There is no king ſaved by the
multitude of an hoſt: A migh-
ty man is not delivered by much
ſtrength.

— 51. 17. The ſacrifices of God are a bro-
ken ſpirit: A broken and a con-
trite heart, O God, thou wilt
not deſpiſe.

— 32. 5. I acknowledged my ſin unto thee,
and mine iniquity have I not
hid: I ſaid, I will confeſs my
transgreſſions unto the Lord;
and thou forgaveſt the iniquity
of my ſin. Selah.

1. He

תהלים 18 3 " סלעי ומצודתי ומפלטי אלי צורי

אחסה בו כגיגי וקרן ישעי משגבי :

18 4 מהלל אקרא " ומן איבי אושע :

5 אתה הוא מלכי אלהים צוה ישועות

יעקב :

7 כי לא בקשתי אבטח וחרבי לא

תושיעני :

8 כי הושעתנו מצרינו ומשנאינו חבישות :

33 16 אין המלך נושע ברב חיל גבור לא ינצל

ברב כח :

51 19 זבחי אלהים רוח נשברה לב נשבר

ונדכה אלהים לא תבזה :

32 5 חטאתי אודיעך ועוני לא כסיתי אמרתי

אודה עלי פשעי ל" ואתה נשאת עון

חטאתי סלה :

91 יִשָּׁב

Pſalm 91. 1. He that dwelleth in the ſecret place of the Moſt High ſhall abide under the ſhadow of the Almighty.

— 2. I will ſay of the Lord, he is my refuge and my fortrefs; my God, in him will I truſt.

— 3. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence.

— 4. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: His truth ſhall be thy ſhield and buckler.

— 32. 7. Thou art my hiding place, thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance. Selah.

— 31. 15. My times are in thy hand: Deliver me from the hand of mine enemies, and from them that perſecute me.

— 61. 6. Thou wilt prolong the King's life; and his years as many generations.

— 28. 9. Save thy people, and bleſs thine inheritance; feed them alſo, and liſt them up forever.

11. The

תהלים 91 1 ישב בסתר עליון בצל שרי יתלונן :

2 אמר ליי מחסי ומצודתי אלהי אבטח

בו :

3 כי הוא יצילך מפח יקוש מדבר הוות :

4 באברתו יסך לך ותחת כנפיו תחסה

צנה וסחרה אמתו :

32 7 אתה סתר לי מצר תצרני רני פלט

תסובבני סלה :

31 16 בידך עתתי הצילני מיד איבי ומררפי :

61 7 ימים על ימי מלך תוסיף שנותיו כמו דור

ודור :

28 9 הושיעה את עמך וברך את נחלתך

ורעם ונשאם עד העולם :

Pſalm 29. 11. The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.

O SUPREME GOD of the univerſe, and Lord of Lords; thou art the only GOD who alone doſt wonders; thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations. Thou art all wiſe and all powerful, whoſe Providence regardeth the ways of mankind. Thou, O Lord, givest life, and takeſt it away, exalteſt and bringeſt low. We are ſenſible, that it is not by ſtrength that man prevaiſeth, nor is the victory obtained by the valiant only; but it is thy right-hand, O Lord, which exalteth, thy right-hand, O Lord, that aſſiſteth the valiant: Therefore, we thy ſervants implore thee this day in behalf of our Sovereign Lord King GEORGE, againſt thoſe American Provinces that have rebelled againſt their lawful Prince, and withdrawn their allegiance from his Government, and the conſtitution of theſe kingdoms. We entreat thee, O Lord, to hearken to our voice, and let thine ears be attentive to the cry of our ſupplications. Help us, O Lord, for the ſake of the glory of thy name; deſpiſe us not in our affliction, in which we offer to thee our prayers, but ſhew us thy mercy, O Lord, and grant us thy ſalvation; for thou art a gracious GOD, and
merciful,

תחלים 29 יי עוז לעמו יתן יי יברך את עמו
בשלוש :

רבון כל העולמים ואדוני האדונים . גדול אתה
ועושה נפלאות אתה אלהים לבדך . מלכותך
מלכות כל עולמים וממשלתך בכל דור ודור . גדול
העצה ורוב העליליה אשר עיניך פקוחות על כל דרכי
בני אדם . אתה ממית ומחיה משפיל אף מרומם .
ידענו כי לא בכח יגבר איש ולא לנבורים המלחמה .
ימין יי רוממה ימין יי עושה חיל . על כן אנחנו עבדיך
מתפללים לפניך היום בעד אדוננו המלך כנגד
מרינות האמיריקה שמרדו במלכם ומיאנו בממשלתו
כפי חוק ודת המלכות . אנא שמע בקולנו תהיינה
אזניך קשובות לקול תחנוננו . עזרנו על דבר כבוד
שמך . אל תבזה ענותינו וזעקתינו לך . הראנו יי
חסדך וישעך תתן לנו . כי אתה אל חנון ורחום

merciful, slow to anger, and of great kindness and truth; favour our King with a token for good, and look on him from thine holy habitation from heaven; extend to him thy divine assistance, to free and deliver him from all dangers and perils; and grant, O Lord, to all his Counsellors and Ministers, a spirit of wisdom and understanding, the spirit of council and might; defend, save, and prosper all the captains of his hosts, his soldiers and mariners, that all the people may know, that the event of the war does not depend on the dexterity of the sword and spear, but the victory, O Lord, is from thee; and then the glory will be attributed only to thee, O Lord, and thy praise will be proclaimed in the most remote islands. Therefore, be thou unto us, O Lord, as a strong rock, and under the shadow of thy wings protect us; take hold of the shield and buckler, and stand up in our help, that those, who without a just cause seek our hurt, may return back and be brought to shame; and we will rejoice with the Lord, and be glad with the God of our salvation. May this be thy will, O Lord, and let us all say *Amen.*

A Psalm

ארך אפים ורב חסד ואמת · עשה עמו אות
 לטובה · השקיפה ממעון קדשך מן השמים ·
 שלח ירך ממרום פצחו והצילהו ותן לכל יועציו
 ושריו רוח חכמה ובינה רוח עצת וגבורה · ותגן
 ותושיע ותצליח את שרי הצבא ולאנשי המלחמה
 בין בים בין ביבשה · וידעו כל העמים כי לא בחרב
 ובחנית יהושיע יי · כי ליי המלחמה · וישימו ליי
 כבוד ותהלתו באיים יגידו · היה לנו לצור מעוז
 ובצל כנפיד תסתירנו · החזק מגן וצנה וקומה
 בעזרתנו · יסוגו אחור ויחפרו חושבי רעתנו ·
 ואנחנו ביי נעלוה נגילה באלהי ישענו : כן יהי
 רצון ונאמר אמן :

תהלים

A Psalm of David. Psalm 27.

1. **T**HE Lord is my light, and my salvation,
whom shall I fear? The Lord is the
strength of my life, of whom shall I be afraid?

2. When the wicked, even mine enemies
and my foes came upon me to eat up my flesh,
they stumbled and fell.

3. Though an host should encamp against
me, my heart shall not fear: Though war should
rise against me, in this will I be confident.

4. One thing have I desired of the Lord,
that will I seek after; that I may dwell in
the house of the Lord all the days of my life,
to behold the beauty of the Lord, and to en-
quire in his temple.

5. For in the time of trouble he shall hide me
in his pavillion: In the secret of his tabernacle
shall he hide me, he shall set me up upon a rock.

6. And now shall mine head be lifted up
above mine enemies round about me: There-
fore will I offer in his tabernacle sacrifices of
joy, I will sing, yea, I will sing praises unto the
Lord.

7. Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.

8. When thou saidst, Seek ye my face; my
heart said unto thee, thy face, Lord, will I
seek.

9. Hide

תהלים כז

1 לדור יי אורי וישעי ממי אירא יי מעוז חיי ממי

אפחד :

2 בקרב עלי מרעים לאכל את בשרי צרי ואיבי לי

המה כשלו ונפלו :

3 אם תחנה עלי מחנה לא יירא לבי אם תקום עלי

מלחמה בזאת אני בוטח :

4 אחת שאלתי מאת יי אותה אבקש שבת בבי

יי כל ימי חיי לחזות בנועם יי ולבקר בהיכלו :

5 כי יצפנני בסכה ביום רעה יסתירני בסתר אהלו

בצור ירוממני :

6 ועתה ירום ראשי על אויבי סביבותי ואזבחה

באהלו זבחי תרועה אשירה ואזמרה לי :

7 שמע יי קולי אקרא וחנני וענני :

8 לך אמר לבי בקשו פני את פניך יי אבקש :

(E)

9 אל

9. Hide not thy face far from me, put not thy servant away in anger; thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10. When my father and my mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies: For false witnesses are risen up against me, and such as breathe out cruelty.

13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14. Wait on the Lord; be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.

Psalm 46.

To the Chief Musician for the Sons of Korah, a Song upon Alamoth.

1. **G**OD is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3. Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

4. There

9 אל תסתר פניך ממני אל תט באף עבדך עזרתי

היית אל תטשני ואל תעזבני אלהי ישעי :

10 כי אבי ואמי עזבוני וי יאספני :

11 הורני יי דרכך ונחני בארח מישור למען שררי :

12 אל תתנני בנפש צרי כי קמו בי עדי שקר ויפת

חמס :

13 לולא האמנתי לראות בטוב יי בארץ חיים :

14 קוה אל יי חזק ויאמץ לבך וקוה אל יי :

תהלים מו

1 למנצח לבני קרח על עלמות שיר :

2 אלהים לנו מחסה ועוז עזרה בצרות נמצא

מאד :

3 על כן לא נירא בהמיר ארץ ובמוט הרים בלב

ימים :

4 יהמו יחמרו מימיו ירעשו הרים בגאותו סלה :

5 נהר

4. There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High.

5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6. The heathen raged, the kingdoms were moved: He uttered his voice, the earth melted.

7. The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

8. Come, behold the works of the Lord, what desolations he hath made in the earth.

9. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in funder, he burneth the chariot in the fire.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

O GREAT and powerful God, who art a rock of deliverance and tower of defence, a refuge in time of trouble, who observeſt all the actions of mankind, from the poor that are as low as the duſt to the mighty princes in the height of their dignity, it is to thee, O Lord, only that all praise is due for thy incomparable works, which.

5 נחר פלגיו ישמחו עיר אלהים קרוש משכני
עליו :

6 אלהים בקרבה בל תמוט יעזרה אלהים לפנות
בקר :

7 חמונים מסו ממלכות נתן בקולו תמוג ארץ :

8 " צבאות עמנו משנב לנו אלהי יעקב סלה :

9 לכו חזו מפעלות " אשר שם שמות בארץ :

10 משבית מלחמות עד קצה הארץ קשת ישבר
וקצץ חנית עגלות ישרף באש :

11 הרפו ודעו כי אנכי אלהים ארום בגוים ארום
בארץ

12 " צבאות עמנו משנב לנו אלהי יעקב סלה :

אנא האל הגדול הגבור והנורא • מגדל עוז

וצור עזרה • משנב לעתות בצרה •

המשגיה על כל דרכי בני האדם • מחדלים

אשר בעפר יסודם • עד המלכים בגודל חקר כבודם •

לך רומיה תהלה ומפעליך הם חדרושים ואמונתך

which are observed and contemplated by those pious men who approach the gates of thy mercy, acknowledging themselves weak and destitute. O merciful father, we beseech thee, dispose the hearts of thy children, who offer their prayers unto thee, which we entreat thee may be accepted. Do wonders in our behalf according to the abundance of thy mercy, O Lord; who art the deliverer of those that put their trust in thee. For thy glory's sake, O God, go forth with our hosts, and help those who fight our battles, also those who defend our cities and fortresses, likewise the squadrons of men of war that scour the seas; protect them with thy infinite power, and be their defence and shield. O Lord, direct them with thy countenance, that they may be exalted through the means of thy judgment. As thou art the glory of their might, grant us thy help against our adversaries, as thou, O Lord, art infinitely good. Thou, who always wast the shield of our ancestors, assist us also with thy mighty power, as thou only art the victor of the battle; rise up in our help to deliver us from our enemies and foes, for which we will praise thy name all the day, putting our trust therein. O Lord, have mercy on us, as we trust only on thee. Thou omnipotent and much feared God, exalt us by the light of thy countenance; thou, who alone dost wonders, grant us our request, for thy goodness

בקהל קדושים • האנשים הנגשים אל יי דופקי דלתי •

רחמך כדלים וכרשים • אב הרחמן לבניך •

הכתחננים לפניך • תכין לבם תקשיב אזניך •

הפלא חסדיך מושיע חוסים • למענך אלהינו תצא

בצבאותינו • ותהיה בעזרת יוצאי מלחמותינו •

בערים ומדינות ומבצרות • ובספינות למלחמות

סדורות • וביהך התזקה תגן עליהם • ותתיה צנה

וסוחרה לפניהם • " באור פניך יהלכון ובצדקתך

ירומו • כי אתה תפארת עוזמו • הבה לנו עזרת

מצר • כי ירך " לא תקצר • עזרת אבותינו עוזרנו

בירך הרמה • כי אתה " איש מלחמה • קומה

עזרתה לנו • ופרנו מאויבינו וצרינו • באלהים

הללנו כל היום ובשמו בטחנו • " חננו לה

קוינו • אדיר וגבור אור פניך היום נסה עלינו •

goodness sake. O God of our salvation, there is none that can be compared unto thee; therefore, for thy mercy's sake, raise us by means of thy salvation, as thou art our shield; and those who trust in thee shall continually sing praises to thy name. Answer us, O merciful father, answer us our petitions.

O God, who art slow to anger, but of infinite mercy and goodness, the true origin of all happiness, assist our Sovereign Lord King GEORGE with thy divine providence, who always protected and favoured us; grant, O Lord, that his dignity may be exalted, and his kingdoms may be raised in splendor, that his standard may be sublimed with trophies of victory, as a pious prince endued with thy grace; may all his dispositions be crowned with success; may he be saved and freed from all dangers, perils and troubles; may he triumph over those enemies that conspired against him; may all the devices and designs of his enemies be frustrated, and may they be scattered and spread abroad by the storm of thy wrath, and the blast of thy indignation. O Lord of salvation, send His Majesty thy immediate help, and turn the minds of those that rebelled against his Government, that they may return to their allegiance, and may they be admitted on equitable terms of peace, who rose up in
arms.

נוראות בצדק תעננו • אין ערוך אליך אלהי
ישענו • וברחמך הרבים ישועתך אלהים תשגבנו •
אתה יי כגננו • כל חוסי בך לעולם ירננו • עננו
אבינו עננו •

אל ארך אפים ורב חסד הטוב והמטיב • פקח עיניך
וראה להטיב • לאדוננו המלך גורג' • בי
תמיד גבר חסדו עלינו • ירום הודו ותתנשא
ממלכתו • יגבה ויתעלה כוכב מערכתו • באשר
יי אתו • וכל אשר הוא עושה יי יצליח עצתו • מלך
נשגב שגבהו • ומכל נזק וצער ויגון הצילהו • ועל
אויביו הקמים עליו יתגבר • בים ביישוב ובמדבר •
ויועצי רע עליו סכל נא יי עצתם • תזרם ורוח
תשאם • וסערה תפיץ אותם • חושה לעזרתו • יי
תשועתו • והשב לב המורדים לעבודתו • שיחזרו
לקבל עליהם עול מלכותו • וישלימו עמו כל אנשי

arms against his crown and dignity; may virtue flourish in his days, with an increase of peace and tranquillity; may his life be prolonged to a very late period; and be thou, O God, his safeguard against his enemies, and grant him the victory over them; so shall our king rejoice, and become very glad with thy salvation: Bless, O Lord, his substance, and accept the work of his hands; deliver him from the contentions of other powers, and make him the head of nations; that his glory may be increased by thy salvation, and that he may be endued with honour and majesty: For the king trusteth in the Lord, and, through the mercy of the Most High, he shall not be moved.

Our God that resideth in heaven, grant peace in the earth.

Our God that resideth in heaven, grant peace in these kingdoms.

Our God that resideth in heaven, grant plenty in the world.

Our God that resideth in heaven, accept our prayers, as incense offered before thee. Psalm 141. Verse 2.

מלחמתו • יפרח בימי צדיק וירבה שלום מנוחתו •
שנים רבות יחיה • ועזר מצריו תהיה • בעוזך ישמח
מלך ובישועתך מה יגל מאוד בעזרתך • ברך " חילו
ופועל ידיו תרצח • תפלתו מריבי עם תשימהו
לראש נזים גדול כבודו בישועתך • חוד וחרר תשוה
עליו • כי המלך בוטח ב" ובחסד עליון בל ימוט :

אלהינו שבשמים תן שלום בארץ :

אלהינו שבשמים תן שלום במלכות :

אלהינו שבשמים תן שבע בעולמך :

אלהינו שבשמים תבון תפלתנו קטורת לפניך :

תחלים

Pſalm 79. 13. **S**O we, thy people, and ſheep
of thy paſture, will give thee
thanks for ever: We will ſhew
forth thy praiſe to all genera-
tions.

— 29. 11. The Lord will give ſtrength un-
to his people; the Lord will
bleſs his people with peace.

Here followed the Sermon.

P S A L M 67.

*To the chief Muſician on Neginath, a Pſalm or
Song.*

1. **G**OD be merciful unto us, and bleſs us;
and cauſe his face to ſhine upon us.
Selah.

2. That thy way may be known upon earth,
thy ſaving health among all nations.

3. Let the people praiſe thee, O God; let all
the people praiſe thee.

4. O let the nations be glad and ſing for joy;
for thou ſhalt judge the people righteouſly, and
govern the nations upon earth. Selah.

5. Let the people praiſe thee, O God; let all
the people praiſe thee.

6. Then

ותהלים 79 ו 3 ואנחנו עמד וצאן מרעתך נודה לך

לעולם לדור ודור נספר תהלתך :

29. 11 " עז לעמו יתן " יברך את עמו

בשלוש :

(ואחר כך הדרוש)

תהלים סז

1 למנצח בנגינות מזמור שיר :

2 אלהים יחננו ויברכנו יאר פניו אתנו סלה ::

3 לדעת בארץ דרכך בכל גוים ישועתך :

4 יודוך עמים אלהים יודוך עמים כלם :

5 ישמחו וירננו לאמים כי תשפוט עמים מישור

ולאומים בארץ תנחם סלה ::

6 יודוך (H)

6. Then shall the earth yield her increase;
and God, even our own God, shall bless us.

7. God shall bless us, and all the ends of the
earth shall fear him.

The Service was concluded with the Prayer for
the King and Royal Family, constantly used on
Sabbath and Festival Days.

*N. B. One of the many beauties peculiar to the He-
brew language is, the many synonymous phrases it
has to express an idea, which, when rendered into
English, appears a useless duplication, but in the
Original it is esteemed sublime eloquence; so the
Translation unavoidably appears heavy.*

F I N I S.

3 JY 65

(xxxi)

- 6 יודוך עמים אלהים יודוך עמים כלם :
7 ארץ נתנה יבולה יברכנו אלהים אלהינו :
8 יברכנו אלהים ויראו אותו כל אפסי ארץ :

הנותן תשועה וכו'

תם

3 JY 65



3 JY 65



THE UNITED STATES OF AMERICA

DEPARTMENT OF THE INTERIOR

BUREAU OF LAND MANAGEMENT

WASHINGTON, D. C.

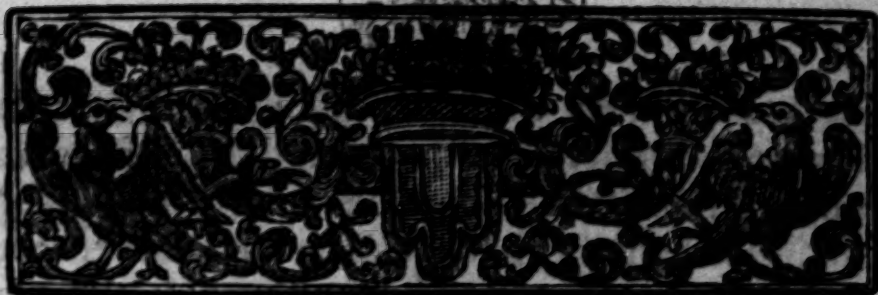
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*Let us lift up our heart with our hands unto God
in the Heavens. (Lamentations of Jeremiah, Chap.
iii. Verse 41.)*

In the Jerusalem Talmud, second Chap. of Tract
Tahanit, the learned Rabby Aba reflects on
this Text, in the following manner: "Let us
" lift up our heart with our hands unto God
" in the Heavens." How is that possible?
Can any man place his heart on his hands?
What can therefore be the meaning of the
Prophet in this exhortation? It is no other than
this, Let us equal our hearts with our hands,
and then lift them up unto God in the Heavens,

THE excellent doctrine of our Rabby, which
explains the true meaning of the Holy Pro-
phet in his exhortation, of presenting to our
Creator, with sincerity, our hearts with our
hands, will furnish us with a proper subject for
this solemn Day, on which we are assembled
here, by command of His Majesty our Gracious
B. King.

King, to humble ourselves with abstinence and fasting in the presence of the Almighty God, to implore his Divine Assistance in behalf of His Majesty's Arms, that he may obtain victory and success over those American Provinces, that have withdrawn their Allegiance and raised a Rebellion against their lawful Prince and the Constitution of this Kingdom, and also that he may vouchsafe, in his Divine Mercy, to incline the mind of those deluded fellow subjects, that they may return to the obedience of their offended Monarch, that these Kingdoms may again enjoy the return of peace, quietness, and tranquillity.—This is the purport of His Majesty's Proclamation, which we are in duty bound to observe, not only as loyal subjects and true Israelites (whose character has always been, in every place of their dispersion, that of true and faithful subjects to their Sovereigns) but likewise as being conformant to what our Holy Law enjoins us.—

War is a scourge and punishment to mankind, let the cause be ever so just, not only in consideration of the great effusion of human blood, which is generally spilt on such an occasion, but is likewise attended with other calamities, which more or less comprehend every individual subject; it causes the ruin of commerce, the loss of estates, the increase of taxes, and other duties that

that Government inflicts, in order to defray the charges of the war; and in consequence it follows, that all necessaries of life are enhanced in their price, so that every person suffers in a greater or a lesser degree.—If these are calamities that are experienced in a foreign war, how much greater are those attendant on a domestic or civil war? Let the event end any way, the loss and damage is sure and certain, but the benefit very precarious and uncertain; for in a civil war, we experience all the horrors of hostility, without meeting with any of those advantages that sometimes are gained in a foreign war, where, what is lost one way may be regained another; but in a civil war, the whole Kingdom or Empire suffers and its subjects feel the calamities thereof: It is like a large family composed of many brothers and relations, wherein, when any quarrels or animosities happen among them, it turns out a damage and injury to the whole family; for even the victors cannot help sympathizing the loss of those unhappy individuals that fell in the quarrel. We may then affirm with certainty, that a civil war is the greatest calamity that can befall any Kingdom; it is really a lamentable case. The true and best expedient is to apply to the Supreme Creator, and implore his Divine Goodness, to dispose the hearts of the insurgents, that this unhappy war may be soon ended, and that they may embrace the indulgence

dulgence offered them by His Majesty's Commissioners, which they have hitherto refused, and return to their duty. Our Prophet Jeremiah sheweth us, in those verses preceding our text, that the only expedient in time of trouble is to implore the Divine Mercy in our behalf, as it is an infallible truth, that such great events are directed and brought about by the omnipotent hand of God, to punish and correct mankind.—“ Who is he that saith
 “ and it cometh to pass, when the Lord com-
 “ mandeth it not ?” (Verse 37) which means, Who will have the assurance to affirm, when any great changes happen, that they came to pass without the order and decree of the Supreme Being ?—“ Out of the mouth of the Most High
 “ proceedeth not evil and good ?” (Verse 38) that is to say, Will any dare to assert that prosperity and adversity do not proceed from God ?—
 “ Wherefore does a living man complain, a man
 “ for the punishment of his sins ?” (Verse 39.) What room hath man to repine and complain under calamities, when they are inflicted on him by the hand of God as a punishment for his sins ? The remedy is then, “ Let us search and try our
 “ Ways, and turn again unto the Lord.” (Verse 40.) Be convinced therefore, O mortals, of your obstinacy, and scrutinize your actions, reforming the evil thereof and return true penitents to the Mercy of the Lord.

You

You have here, dear Brethren, how the divine Minister teaches us to behave in time of trouble, and then proceeds to our Text: "Let us lift up our hearts with our hands unto God in the Heavens." The exposition thereof, shewing the intent of the Prophet, and describing the manner of thus approaching the Lord, shall be the subject of this Sermon, to which I beg your usual indulgence and attention; but first I must invoke the Divine Help with the words of the most devout Prince (Psalm 119. verse 58.) "I entered thy favor with my whole heart; be merciful unto me, according to thy Word."

II.

Sincerity is a principal point in Religion, especially in the service of prayer, and the supplication of pardon of our sins; for if we only pray with our mouth, if we content ourselves with a simple articulation of words, and our mind, or properly our hearts, are estranged, and think on worldly objects, it is morally impossible we can promise ourselves that such prayers will be accepted. Observe how the Prophet Isaiah complains that this was the prevalent sin of that age; his words in Chap. 29. verse 13. are—
 "Wherefore the Lord said, Forasmuch as this
 "people draw near *me* with their mouth, and
 C " with

“ with their lips do honor me, but ' have re-
 “ moved their heart far from me, and their fear
 “ towards me is taught by the precept of men :
 “ Verse 14. Therefore, behold, I will proceed to
 “ do a marvellous work amongst this people, *even*
 “ a marvellous work and a wonder ; for the wis-
 “ dom of their wise *men* shall perish, and the
 “ understanding of their prudent *men* shall be
 “ hid.” — The literal meaning of this passage is,
 that since the people only affected an external
 shew of Religion, appearing in the Divine Pre-
 sence honoring and praising God with their mouth
 and lips, but their hearts hankering after the
 vanities of life, the fear they pretend to have of
 God is only an habitual custom, without impres-
 sing their mind with that inward pain and af-
 fliction for their numerous sins. Therefore the
 Almighty to punish their insensibility will with-
 draw his protection and assistance from them; and
 then the wisdom of their wise men and governors
 shall become useless and entirely of no service to
 the welfare of the people: To avoid stumbling on
 such a block, which Isaiah reproves, our Text
 teaches us in what manner to approach the Lord:
 “ Let us lift up our hearts with our hands”
 when we pray to the Almighty ; let the heart join
 with the mouth; let our mind be conformant to
 the motion of our hands, when employed in this
 service, considering that we then commune with
 the great God of the Heavens.

But

III.

But if the intent of the Prophet in our Text was only to recommend to us sincerity of heart, when we pray to the Almighty, ~~he~~ might have expressed his mind in fewer words: "Let us lift up our hearts to God in the Heavens" would have been sufficient, without mentioning the hands; to what purpose then are they named in the service of prayer? — This remark, I think, is comprehended in that made by our learned R. Ba, in his sentence which preceded our introduction: "How is it possible (says the Rabby) to perform this injunction? Can any man place his heart on his hands? What can be therefore the intent of the Prophet in introducing the hands in the service of prayer? The meaning is chiefly this: The heart is very frequently mentioned in Scripture in a figurative sense, denoting the mind and understanding." The meaning of our Text is, that we must employ our mind or heart, before we pray, to inspect and examine the actions of our hands; for if we even pray with sincerity of heart, and do not cleanse or purify our hands of those sins and wicked deeds they have committed, our prayers will not be accepted. Behold again the Prophet Isaiah declare this truth in Chap. 1. verse 15. "And when ye spread forth your hands, I will
" hide

“ hide mine eyes from you ; yea, when ye make
 “ many prayers, I will not hear ; your hands are
 “ full of blood.” Observe the expressions,
 “ yea, when ye make many prayers, I will not
 “ hear,” which were made to convince us, that
 though our supplications should be many and re-
 peatedly offered to the Lord, he will not regard
 them, while our hands are full of oppressions and
 violences ; ’till these are reformed, ’till the acts
 of our hands are pure and virtuous, our prayers
 cannot obtain their desired effect :—Therefore
 the holy Minister proceeds in verses 16, 17.
 “ Wash ye, make ye clean ; put away the evil
 “ of your doings from before mine eyes ; cease to
 “ do evil, learn to do well ; seek judgment,
 “ relieve the oppressed, judge the fatherless,
 “ plead for the widow.” The incomparable
 advice of the Prophet here mentioned is, in short,
 recommending us to a total reformation of our
 evil actions, and a steady observance of the most
 important moral duties, such as doing justice,
 and exercising charity with the widow and father-
 less ; and the same, I conceive, is the doctrine of
 our learned Rabby, in his sentence, which con-
 cludes, saying, Let us equal our hands (*i. e.* our
 actions) with the sincerity of our heart, and then
 lift them up jointly in prayer unto God in the
 Heavens, which is in fact the true meaning
 of our Text : “ Let us lift up our heart with our
 “ hands unto God in the Heavens.”—

We

IV.

We must still enquire farther in our Text, whence proceeded the origin of lifting up the hands in the time of prayer? What reason can be assigned for the recommendation of that ceremony? Examining the Holy Writ we find, that three pious men made use of this expedient when they prayed; first was the great Prophet Moses, when he interceded for Pharaoh, King of Egypt, that the grievous plague of the hail and thunder might cease: The Scripture tells us in Exodus, Chap. 9. verse 33. " And Moses went
 " out of the city from Pharaoh, and spread abroad
 " his hands unto the Lord; and the thunder and
 " hail ceased, and the rain was not poured upon
 " the earth." That wise Monarch Solomon, when he dedicated the holy Temple to the service of the Lord, in presence of all his people, which was the most glorious day of his reign, made that famous prayer related in Chap. 8. of the first Book of Kings: The sacred Historian in verse 22 says, "And
 " Solomon stood before the altar of the Lord, in
 " the presence of all the congregation of Israel,
 " and spread forth his hands towards Heaven." The pious Ezra, that just Ruler of Israel, who went up with them from Babylon to Palestine, to rebuild the holy Temple in Chap. 9. of his book, which treats of the sins of the people at that period,

D

such

such as the marriages which many Israelites had contracted with women who were idolaters, contrary to the express command of the Law, this good man, expresses himself in verse 5. as follows: "And at the evening sacrifice I arose up from my heaviness;* and having rent my garment, and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God," &c.—I have not met amongst the learned expounders of the Bible a satisfactory reason why these three eminent and just men performed this ceremony; only the learned R. David Kimhy, in his comment on the book of Psalms, says, it is a mark of humility and meekness, in the person that is making a prayer, to put himself in the posture of a pauper that craves a charity, holding forth his hands for that purpose. I respect the doctrine as the opinion of such a learned commentator, but would offer an humble idea of mine, which I am emboldened to do, as it conveys to our mind a very moral tenet: The hands are the indexes of mens actions, they are the limbs, or instruments, with which mankind effect their operations; therefore when they approach the Divine Presence, to implore any assistance or help from the Supreme Being, the lifting up their hands, open and spread forth in a suspended and inactive posture, indicates, that the

* In Hebrew נשכרתי from my fasting.

the petitioner acknowledges and declares he has not any confidence on his own strength and power, knowing them to be weak, and can avail very little; but his whole trust and hope is fixed on the omnipotent Creator, confessing, that as a poor mortal destitute of all power, he implores and craves the help of the Almighty God. If we consider the case in this light, we shall find our thoughts appear very conspicuously in those three just men above-mentioned; for as they greatly exceeded other men in merit and the true knowledge of God's infinite power, his divine goodness, mercy, benevolence, and other attributes of his greatness, it became them the more to shew their weakness and incapacity to obtain their desire but by Divine Assistance.—Let us return to the history of those eminent and singular men: Moses, who was the superior and the greatest of all the Prophets, by whose hands many wonderful miracles were wrought in Egypt, and in particular that of the hail (Exodus Chap. 9. verse 23.) “And Moses stretched forth his rod toward
 “Heaven, and the Lord sent thunder and hail,
 “and the fire ran along upon the ground; and
 “the Lord rained hail upon the land of Egypt.” Now that Pharaoh had relented, and the time was come, that the punishment should cease, the Prophet did not think himself worthy of stopping the plague by his authority, but only by means
 of

of a prayer, with the ceremony of stretching forth his hands towards Heaven, intimating, O supreme and eternal God, my power and merits are very weak and useless, if you withhold from me your assistance; for though I have hitherto been an instrument of performing wonderful miracles for the punishment of the impious tyrant Pharaoh, it was only your great power and pleasure that gave my arm strength to effect them; therefore I entreat you, in a total suspense of action, to be pleased to stop this plague, for the glory of thy name, that the Idolater may be convinced of your power, knowledge and will, which are the attributes with which you govern the world you created. — This prayer God instantly granted. Solomon, the wisest of men, and the most magnificent Monarch, having built that sumptuous and grand Temple that was the wonder of the world, when he obtained the happiness of beholding the glory of the Lord fill that holy building, on the day of its dedication, impressed with zeal and gratitude, he made that famous prayer to the Lord, for a continuation of his divine protection and grace, and that in a kneeling and most humble posture, with his hands stretched forth towards the Heavens, expressing the same sentiments of Moses. What avails my knowledge! (this wise Prince considered) What is my power, or all my grandeur, if you, O
benign

benign and eternal God, do not assist me ; though I have given the chief directions and orders for the erection of this sumptuous building, it was thy merciful help that enabled me to complete the work, and therefore in this prostrate position of inactivity I most humbly crave your favour, acknowledging my inability.—And lastly, Ezra, when the elders of the people requested him to endeavour to reform the nation from their great sins.—Though Ezra was the most eminent person of that age in virtue, wisdom, and holiness, still, being very diffident of himself, he humbled himself with fasting, rent his garments, and with the greatest humility made his prayer, with his hands stretched forth to Heaven, expressing his inability for that great work, if the Almighty did not ensure him success. If such great men as Moses, Solomon and Ezra, consider themselves deficient of power and merits, what must we think, that are so much beneath them, when we pray! Our Text teaches us, Let us lift up our heart with our hands to the all-powerful God of the Heavens; let us truly acknowledge, that our might and virtues are insufficient to obtain success, and be free from our calamities, without the succour, help and assistance, of the Supreme God who resides in the Heavens. —

E

We

We must still make another observation on our Text, remarking the Hebrew Verb *נשׂו*, which means to raise or exalt, as we have already explained it; for if, according to our premised doctrine, a good prayer consists in being said with sincerity and a broken heart, sorrowing for our past sins, and a firm resolution to endeavour a total reformation both in thoughts and actions, reflecting that all our help and happiness depend only on God, how are we to understand the meaning of the Prophet in telling us to raise or exalt our hearts, which seems to indicate pride and haughtiness? if this is asserted, it is contrary to our tenet, that only with humility of heart we can expect a good issue of our prayers:—But, upon due consideration, we shall find, there is no impropriety in raising our heart to God with the humility and broken mind that must precede the prayer.—Please to observe, all the desires and violent passions that man has for the delights and pleasures of the world proceed from his heart; therefore if a man does not govern himself with reason to regulate those desires, and restrain his passions, or to speak with more propriety, if an Israelite does not make the Sacred Law, which is the Word of God, as a lamp to his feet, and a light to his path, he will most certainly fall into the

the most extravagant excesses, plunging himself into the greatest vices and terrestrial vanities, 'till his heart is entirely cleaved to this world in opposition to God's Commandments: And thus, the poor miserable sinner is separated and parted from God; but if happily he should wake from his lethargy, and seek reformation of his actions, endeavouring to obtain pardon for his sins through the Divine Mercy, by means of penitence and prayer, at the time that he renteth his heart with inward pain and sorrow for the crimes he committed, he must also raise and lift it up from the earth of his sins to the heavens of grace and expiation; he must raise and exalt it from the defilement of vice to the purity of virtue and continence, which is clear and celestial, taking a firm resolution not to relapse into his former extravagancies; if he does so, he may promise himself success in the acceptance of his prayers, and the heavenly grant of pardon for his sins.—Let us then, dear Brethren, raise our hearts with our hands; let us lift them up from the dust and earthly vices of our sins; let us lift up ourselves above luxury, avarice, wrath, revenge, and envy; and finally above all sensual and carnal desires, raising our thoughts, desires, and intentions, to that Supreme God that resides in the Heavens.—I must yet carry farther this idea; let us lift up our hearts, shewing a pure zeal for the honour of the
 God,

GOD of Heavens, not confine our attention and resentment only to those injuries we receive from our neighbours, disregarding with indifference those that publickly commit the greatest sins, and most heinous crimes, contrary to the honour of God, and in defiance of his Holy Law; but our chief aim and desire be to raise our hearts, with our hands, favouring and rewarding those that are good and just, in order to promote and encourage virtue, punishing and withdrawing ourselves from those wicked sinners that scandalize the name of God; the proceeding in this manner is performing the recommendation of our Text: "Let us lift up our heart with our hands unto God in the Heavens."

VI.

The doctrine we laid down in our last observation is plainly confirmed by the Scripture in the following history: The Book of Judges relates, in Chapters 19, 20, and 21. one of the most horrible passages that ever happened to the Israelites, which was occasioned by a young Levite of Mount Ephraim, who had contracted a connexion with a woman of Bethlehem-Judah, but for some disgust she eloped from him, and retired to her father's house, where she dwelled four months; when her husband went to seek her to
return

return to him, he was entertained by her father for four days; on the fifth day he resolved to return home; now that day being far spent, the father desired him to tarry the following night, and depart next morning, but the Levite would not stay any longer; so he set out with his wife and servant, and night came on, when they were near a city, whose inhabitants were Jebusites, idolaters; for which reason he would not enter therein, but proceeded farther to Gibha, a city belonging to the tribe of Benjamin, where he expected to find a lodging for that night, but was deceived; for not one of the inhabitants had the kindness to take him in; so he remained standing in the publick street 'till an elderly man, a native of Mount Ephraim, who at that time was an inhabitant of Gibha, carried him into his house; but the wickedness of the Benjaminites of that city was so great, that a number of them that night surrounded the house, knocking at the door with great violence, pretending the Levite should be delivered to them for a wicked purpose; the many remonstrances the old man made to dissuade them from their depraved design availed nothing; so he was obliged to deliver them his daughter, a damsel, and also the Levite's wife, whom they infamously abused the whole night; and on the morrow, when she returned to the house where her husband was, she fell at the door, quite spent and tired to death; and when the door was opened, she was found by her

husband quite dead ; he then took her corpse on the ass he had with him, and returned to his own house, when he divided the dead body into twelve pieces, sending them to all the tribes of Israel ; all the heads whereof were greatly alarmed at such a proceeding ; and there assembled at Mizpah four hundred thousand men, where the Levite related all the particulars of his grievance ; so the Israelites resolved unanimously to punish such an enormous wickedness ; they therefore sent Embassadors to the tribe of Benjamin, requesting them to deliver up the guilty malefactors, that they might suffer a condign punishment due to their crimes, and that such wickedness should be removed from Israel ; but the Benjaminites refused to comply with the just demands of their brethren, and made preparations of war, assembling an army of six and twenty thousand men. The Israelites, greatly offended at such perfidy, proceeded, as related in Chap. 20. Verse 18. “ And the Children
 “ of Israel arose, and went up to the house of God,
 “ and asked council of God, and said, Which of
 “ us shall go up first to the battle against the
 “ children of Benjamin? And the Lord said, Judah shall go up first :” They went accordingly to the battle ; and though the Israelites were more numerous than the Benjaminites, and had gone to the war with God’s consent, they were worsted with the loss of twenty-two thousand men, they then reinforced their army, went
 out

out a second time, and on that day also were repulsed with the loss of eighteen thousand men; this is the relation of this history, which really causes great admiration. How do you, O righteous and omnipotent Judge, suffer such an affair, that eleven tribes of Israel, joined against one, fighting in such a just cause, to clear their country from murderers and wicked finners, should be routed, and lose forty thousand men! and the Benjaminites, a wicked people, destitute of charity, abettors of the most heinous crimes, should obtain two such great victories! What reason can be assigned for such an event, so repugnant and contrary to all sense, equity, and justice? Our learned Rabbies solve this great and formidable remark in Tract Sanhedrim, fol. 103, in a very short and concise sentence; they suppose God had said, "Ye Israelites were very negligent in not shewing any zeal for my honour, but very ready to avenge your own honour." Observe, dear brethren, the veracity of this idea, and what just cause the Almighty had to be offended with the Israelites, whose great zeal in this war against the Benjaminites, for the grievance done to the Levite, was more a personal pique taken at the refusal of their delivering up the criminals at their order and peremptory request, than zeal for the honour of God, on the Benjaminites having transgressed the holy precept; for had this been the case, and their zeal guided by a true motive, how

how comes it, that in that great assembly, there was not a single person that should have moved them, saying, What are you about, Israelites? Do you pretend to punish the crimes of the Benjaminites before you reform your own? How do you connive at the most impious idolatry, which is publicly committed among you by that wicked Micah, who erected an idol, which he adored with the most heinous superstition; and from him it was conveyed to the tribe of Dan, and by the whole tribe it was constantly served with sacrifices, at the very time that at Shiloh there was the temple of the true God dedicated to his divine service! "And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh:" Judges, Chap. 18. Verse 31. At which impiety none was alarmed, nor proposed to punish such wickedness, though the greatest sin whatsoever; this shews very plainly, "That they were very ready to avenge their own honour, but negligent in manifesting any zeal for God's honour." We will carry this thought still farther; when they resolved to make war with the Benjaminites, and consulted the divine Oracle for that purpose, they did not enquire if the undertaking was just in the eyes of God, but only, "Which of us shall go first to the battle against the children of Benjamin?" Judges, Chap. 20. Verse 18. Therefore, since they only wanted to know who should

lead

lead the army, without troubling themselves to know if the Lord approved their resolution; the Almighty only answered, Judah shall go up first, but did not reveal to them the success: And even when they went out to the battle, they omitted a very essential duty, which was the offering the Benjaminites terms of peace, before the proceeding to make use of their arms, which is an express command of God in Deuteronomy, Chap. 20. Verse 10. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it." Their having neglected this moral duty, which we are bound to exert, even with Pagans and idolaters, much more with brethren, is a plain sign that they did not act by divine zeal, but only in revenge for offences committed against them. There is no wonder then, why they met with such great losses in the two first battles; but when they were convinced of their absurdities, as in reality they had more justice on their side than the children of Benjamin, they afterwards obtained a complete victory; observe the event expressed in the following texts, Judges, Chap. 20. Verses 26, 27, 28. "Then all the children of Israel and all the people went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord. And the children of Israel enquired of the Lord (for the Ark of the Covenant of God was there

“ there in those days, and Phinehas, the son of
 “ Eleazar, the son of Aaron; stood before it in
 “ those days) saying, Shall I yet again go out to
 “ battle against the children of Benjamin, my
 “ brother, or shall I cease? And the Lord said,
 “ Go up; for to-morrow I will deliver them into
 “ thine hand.” So that after the two unhappy
 engagements, all the Israelites and all the people
 went up to the house of God; this double ex-
 pression denotes, that on this occasion there met
 the chiefest men, as well as the Plebeans; for in
 such a general calamity of being under God’s
 displeasure, all are equally concerned; they wept,
 and sat there in God’s presence, and fasted that
 day ’till the evening: Their tears were shed as a
 sign of their affliction for their late loss; the fast
 they made was to humble themselves, and by
 that means to obtain expiation of their sins;
 they offered burnt-offerings as an atonement
 for their haughtiness, in resolving so hastily,
 without God’s previous consent. Then followed
 peace-offerings, denoting they were willingly dis-
 posed to reconcile themselves with their brother
 enemy, if that was the will of God; so they con-
 sulted the Lord, as they had the Ark of the Co-
 venant, and the priest that ministered that day
 was Phinehas, who was famed for zeal for the true
 honour of God; therefore their enquiry on this
 day was very pertinent, and God’s answer very
 clear and plain; observe what they say, “ Shall I
 “ yet

“ yet again go out to battle against the children
 “ of Benjamin, my brother, or shall I cease ?”
 Though I should remain with the ignominy of being twice worsted and routed by a cruel brother, so much inferior in strength, still, if it is thy divine pleasure that I should give up the cause, I resign myself to thy will; for though hitherto I have failed in the duty of regarding the glory of thy name, I have repented of my sin: To which the Almighty was pleased to answer, “ Go up to the
 “ battle; for to-morrow I will deliver them
 “ into thine hand;” for the victories they obtained hitherto were not because I upheld their injustice or tyranny, but as a scourge to bring you Israelites to a sense of your errors; and, as now that end is obtained, I will severely punish the wicked Benjaminites for their cruelty; which so happened in the third battle, as is related in the conclusion of the history.

All that I pretend to deduce from the above extraordinary passage is only a corroborating proof for the recommendation of our text; as the bad success the Israelites experienced in the beginning of the war with the Benjaminites was not because they had not justice on their side, and in truth no excuse or extenuation can be alledged to palliate the rebellion of the Benjaminites, for they protected and encouraged the worst of iniquities, for which they were severely punished in the sequel;
 but

but the reason of the Israelites first overthrow was for want of directing their zeal to vindicate the honour of God, which is thus recommended in our text : " Let us lift up our hearts (which denotes our thoughts and intentions) with our hands ;" (which are our actions and operations) only in the name and for the glory of the great God of the Heavens.

I have concluded my Sermon, and shall only make a short recapitulation of those doctrines deduced from our excellent text ; that we may present our hearts with our hands, in offering our prayers with sincerity of mind ; that we may equal the actions of our hands to the repentance of our hearts, by reforming ourselves from our past sins and excesses ; that we may lift up our hearts with our hands as humble supplicants, who entreat the help and assistance of the Omnipotent God, on whose favour depends the success of human enterprises ; and lastly, that we may lift up and raise our hearts from the earthly vanities and allurements of this life, fixing our mind, desires, and designs jointly with the actions of our hands, to the honour and glory of the Almighty God that resides in Heaven. And since I have here expounded and mentioned the most principal circumstances that ought to occur in our prayers, I hope we may impress our minds with these maxims, and I beg your concurrence and assent to the following Prayer, which, as your